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CONTENTS

- *Zikr-i-Habeeb*
  - (a) A Page from the Life of the Holy Prophet Muhammad
  - (b) Malfoozat-i-Ahmad
- **Islam and the Sword**
  —M. Nasim, M.A., LL
- **The Grandeur of Muhammad's Charact**
  —A. F. Khan Chouhd
- **Religion in Russia To-day**
- **"The Menace of Hindu Imperialism"**
- **The Reward of Loyalty?**

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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

ZIKR-I-HABEEB

A page from the Life of the Holy Prophet

It is related from Anas-ibni-Mālik as follows: Once upon a time while we were sitting with the Holy Prophet (peace be upon him) in the mosque, there came a man, riding on a camel. He made his camel kneel down in the mosque, then he tied up its knee, and turning to us inquired which of us was Mohammad. The Holy Prophet was reclining among us and we said to the man: "This white person reclining among us is the Prophet of God." The man then addressed himself to the Holy Prophet, saying: "O son of 'Abdul Muttalib!" The Holy Prophet replied: "I answer your call." The man said: I desire to ask you certain questions which might appear hard and very searching: please do not take it ill." The Holy Prophet answered: "Ask freely whatever is in your mind." Then the man said: "I ask thee in the name of thy Creator and Lord, and the Lord of all those who have gone before, has Allah really sent thee towards all the people?" The Holy Prophet replied: "By Allah! that is so indeed." The man then asked: "Has Allah really ordered that you should pray five times during the day and night?" The Holy Prophet answered: "By Allah! yes, that is indeed so." After this the man inquired: "Has Allah really ordered fasting once a year during the month of Ramaḍān?" The

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Holy Prophet answered: "Yes, By Allah that is so indeed." Next the man asked: "Has Allah really ordered you to take *sadaqāt* (charity) from the rich among us and to distribute it among our poor?" The Holy Prophet replied: "By Allah, that is so indeed." The man then said: "I tender my belief hereby in what you have brought, and I came as the representative of my people behind me. I am Zimām-bin-Tha'laba, brother of Beni Sa'd-ibni-Bakr."

* * * *

It is related by Thābit from Anas as follows:

The asking of too many questions from the Holy Prophet was discouraged in the Quran. It pleased us therefore that some intelligent nomad should come and ask questions from the Holy Prophet while we listened. One day a Beduin came and said: "Your messenger came to us and told us that you believe that God, the most High has sent you." The Holy Prophet answered: "He spoke the truth." The man asked: "Who created the heavens?" and the Holy Prophet answered: "God, the most High." Then the man asked: "Who created the earth with its mountains?" and the Holy Prophet replied: God, the most Exalted." He then asked: "Who created in these things the utilities thereof?" and the Holy Prophet answered: "God, the most High created these." The man then said: "I ask you in the name of Him who created the wide firmament and then created the earth and fixed therein the mountains and created the utilities thereof, has Allah really sent you as His Messenger?" The Holy Prophet answered: "Yes." The man said next: "Your messenger thought that prayers five times a day are obligatory upon us and Zakāt on our possessions." The Holy Prophet said: "He was right." The man said: "I ask you in the Name of Him who sent you, has Allah indeed ordered these things?" The Holy Prophet answered: "Yes, He has." The man then continued: "Your messenger thought that fasting once a year during the month of Ramaḍān is obligatory upon us." The Holy Prophet answered:

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"He was right." The man said: "I ask in the name of Him who sent you, has Allah indeed ordéred this?" The Holy Prophet replied: "Yes, He has indeed." The man continued: "Your messenger thought that upon him who has the means necessary therefor the pilgrimage of the House is obligatory." The Holy Prophet replied: "He was right." The man said: "I ask you in the name of Him who sent you, has Allah indeed ordered this?" The Holy Prophet replied: "Yes, indeed He has." Then the man said: "In that case I swear in the name of Him who has sent you with the Truth, I shall neither add to it nor subtract therefrom." The Holy Prophet said: "If he remains true to this pledge, he would enter Paradise."

—*Bokhāree.*

Malfoozat-i-Ahmad [1]

(*Continued from the previous issue*)

A true Muslim is one who treats others with sympathy. There are two aims which I am pursuing. One is that I should pray for my followers. Indeed I always pray for them, but there are some special moments when the soul is deeply stirred and prayer rises from the heart with an extraordinary force of pleading before the Throne of God. I am continually searching for special moments of prayer like this. My second aim is that I should leave in the hands of my followers a clear summary of the Holy Quran for their guidance. Everything is to be found in this Holy Book, but unless a man is endowed with vision, nothing can be gained. A man who studies the Holy Quran with proper care, when he steps from one year into another he feels that as compared to the fresh vistas opening before his eyes his former understanding of the Holy Book was only the elementary understanding of a child in the infant classes. I do not like those who say that the Holy Quran is *dhawil*

1. Translated from *Malfoozāt-i-Ahmad*, compiled and published by Sh. Abdul Hamid.

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wujooh.[1] This idea lacks a proper sense of reverence. The correct expression would be *dhul ma'ārij.* From every piece in the Holy Quran there flow out numerous profundities, which do not contradict each other but stand in perfect harmony. There is, however, no affinity between the Holy Book and those who are quick tempered, prone to anger, or malicious; its meaning is not opened to such as these. It is my intention to prepare a commentary of this kind. Mere intelligence and belief are not enough unless they come into practical play. No word of mouth has any value unless there is a corresponding action in support. One should have staunch faith in the Quran that it is indeed a great Miracle, and one's communion with God should be so deep as though one perceived Him with one's physical eyes. Without this quality no new community can become a real force for the good of the world, nor can any group develop internal cohesion without it.

If a man opposes us on account of misapprehension on some point, we are not so narrow-minded and impatient as to feel angry or annoyed with such a person. For we realise that those who are weak have to be treated with compassion. When a child dirties the bed linen, if the mother were to throw him away in anger for having done so, she would be guilty of murder. If a mother were to lose temper at every shortcoming in her child, it would be impossible for the world to go on. She knows that the poor mite is yet too small and ignorant, and hopes that God in time would give him strength and intelligence after which the child would commit these faults no more. So why should we be angry! If we stand on a lie, this lie in itself would suffice for our destruction. We are not the first to tread this path that we should remain in doubt as to the attitude of God towards such as we. We know what is the *sunnatullah.*[2] Objections raised against the greatest of all Prophets run into countless millions. Objections raised against us do not number

1. *Lit.* having many faces.
2. *Lit.* the habit or the customary way of God.

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as many as that so far. Some reports even have it that in the battle of Ohad the Holy Prophet received as many as 70 sword cuts. The seed of truth is never wasted, but people with natures like Abu Bakr, who yield believe at once, are extremely rare. Temperaments differ; miracles in themselves are not enough to lead anyone to the truth: inner peace descends from the sky alone. The inner controls all at once bring about a change in one's outlook and only then man is given to see and recognise the truth. Guidance depends upon the Will of God, and as such it is outside the control of mortal man. Had the matter rested in my hands, I wou d have made all men into Saints. It rests however entirely in the hands of God: prayers are offered for this purpose, but that is all that lies in our power.

We are prepared that our opponents should conclude a truce with us. I have in my possession a whole bag full of papers which contain for us nothing but pure abuse. Recently I received another instalment which, too, I thrust into this bag. But I am prepared to overlook all this. There is no doubt that my sympathy goes especially to my followers, but this too is true that every one has my sympathy —even those who are ranged in opposition to me. When a physician gives his patient an antidote for his ills and instead of drinking it the patient in his petulence breaks the cup to pieces, the physician feels the greater pity for the poor sick man and gives him even more of his sympathy. The words which flow from our pen in regard to our opponents flow from a true desire for their good, just as a mother sometimes feels bound to use harsh language towards her offspring even while her heart is full of sympathy and love for the very child she upbraids. The matter of a true man and that of a liar is never the same in the sight of God. His attitude towards him whom He loves is never the same as towards the others. Towards each His treatment is different, and no intelligent person can say that this is not so.

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Our opponents should conclude a truce with us; they should resume social intercourse with us while remaining firm on their own beliefs. By means of personal contact first-hand knowledge can be easily gained about the real inner state of affairs. Some of our opponents who belong to Amritsar are under the erroneous impression that we deny God and drink wine. The root of this misinformation and their tendency to believe ill of me is that they have cut themselves off from us altogether. This kind of social and intellectual isolation is sought by the weak who are afraid that they cannot hold their own. الحق يعلوا ولا يعلى[1] Why are they afraid of us: if we do not stand for the truth they would come out victorious.

But if you would not have peace between us, then you should take the field in a clean and straight fight against us. In a struggle between the Truth on one side and Falsehood on the other, God always succours the Truth, as He says in the Holy Quran:

كتب الله لا غلبن انا و رسلى

1. This expression means: The truth always overcomes while itself it is never overcome.

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ISLAM AND THE SWORD

The extraordinary rapidity with which Islam spread all over the world has given rise to the charge that Islam was propagated by the sword. To the followers of other religions which for centuries remained confined to a limited place and people, this rapid growth of Islam came as a stunning blow and they began to invent all sorts of excuses for its wonderful progress. In order to defend themselves, the Holy Prophet of Islam and his followers had to fight but the enemies of Islam found a good excuse in these wars to ascribe the spread of Islam to the use of the sword. If these critics had only reflected they would have seen how baseless the charge was. A religion which lays the greatest emphasis and has its foundation on true and sincere belief can never be propagated at the point of sword.

The Holy Quran says :

"Let there be no compulsion in religion ; the right way is in itself distinct from the wrong. (Sura ii, 256)

Then again it says :

"And if thy Lord pleased, surely those who are on the earth would believe, all of them. Wilt thou then compel men, so that they may believe." (Sura x, 99).

These quotations amply prove that compulsion in religion is forbidden by Islam. Then again the Quran says :

"If in a battle any infidel asks refuge from thee, give him this refuge so that he may hear the message of God, and then take him to a place where he has no fear, as these people are ignorant." (Sura Tauba).

It has not been laid down anywhere that an infidel is not to be spared unless he becomes a Muslim ; the injunction is to tell him the message of God and take him to a place of safety, so as to enable him calmly to think over the teachings of Islam. The Holy Prophet set up precedents by his own example. After the battle of Badr, the very first battle fought in self-defence, in which the Quraish were heavily defeated, the Prophet ordered the release of all prisoners who paid their ransom, and those

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who could not afford to pay were let off if they taught people to read and write.

The treatment of prisoners was so humane and kind that even a critic of the Prophet like Sir William Muir is forced to admit that :

> " In pursuance of Mahomet's commands the citizens of Medina, and such of the refugees as possessed houses, received the prisoners, and treated them with much consideration. 'Blessings be on the men of Medina!' said one of these prisoners in later days; they made us ride, while they themselves walked, they gave us wheaten bread to eat when there was little of it, contenting themselves with dates."[1]

Can history show another instance like this even in these days of " Civilisation." Compare this with all the prisoners of war have to bear and undergo in these days.

Then again when the Holy Prophet conquered Mecca, their home, from where he and his followers had been driven away after years and years of persecution and torture, what did the Holy Prophet do then ? He who had been most inhumanly persecuted, hunted and driven into exile with a price put upon his head, now came back and had the whole city at his mercy. But in this hour of triumph all the iniquities and sufferings and tortures which he and his followers had borne were forgotten and with the exception of four men he pardoned every one. Thus writes Lane Poole :

> " But what is this ? Is there no blood in the streets ? Where are the bodies of the thousands that have been butchered ? Facts are hard things ; and it is a fact that the day of Muhammad's greatest triumph over his enemies was also the day of his grandest victory over himself. He freely forgave the Kureysh all the years of sorrow and cruel scorn they had inflicted on him ; he gave an amnesty to the whole population. Four criminals whom justice condemned made up Muhammad's proscription list when he entered as a conqueror the city of his bitterest enemies. The army followed his example, and entered quietly and peaceably : no house was robbed, no woman insulted ..... It was like this that Muhammad entered again his native city. Through the annals of conquest, there is no triumphant entry like unto this one."[2]

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1. Sir William Muir : *Life of Mahomet*, p. 233.
2. Lane-Poole, as quoted in introduction to Higgin's *Apology for Muhammad*, p. lxxi.

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This is the testimony not of a Muslim writer but of a Christian. Compare this with the blood curdling accounts of the entry of Germans in Warsaw, Rotterdam, Belgrade and other places in this war which is being fought in an age of the so-called science and civilisation.

The Holy Prophet of Islam had the power and the authority at the time of the fall of Mecca to put its inhabitants to the sword. But he refrained from any bloodshed. This humane, kind and sympathetic treatment won the hearts of the people and they embraced Islam in thousands out of their free-will.

The Holy Prophet of Islam always enjoined that the old, the weak, women and children should never be molested, and that places of worship, no matter to whom they belonged, should in no case be destroyed. Thus he addressed his troops whom he dispatched against the Byzantines :

> "In avenging the injuries inflicted upon us, molest not the harmless inmates of domestic seclusion; spare the weakness of the female sex; injure not the infant at the breast, or those who are ill in bed. Abstain from demolishing the dwellings of the unresisting inhabitants; destroy not the means of their subsistence, nor their fruit trees; and touch not the palm."

Abu Bakr, the first Caliph thus advised Yezid the commander of the first expedition in these terms :

> "O Yezid! Be sure you do not oppress your own people, nor make them uneasy, but advise with them in all your affairs, and take care to do that which is right and just; for those that do otherwise shall not prosper. When you meet your enemies acquit yourself like men; and do not turn your backs; and if you gain the victory, kill not little children, nor old people and women. Destroy no palm trees, nor burn any fields of corn. Cut down no fruit trees, nor do any mischief to cattle, only such as you kill for the necessity of subsistence. When you make any covenant or article, stand to it, and be as good as your word. As you go on, you will find some religious persons that live retired in monasteries, who propose to themselves to serve God that way. Let them alone, and neither kill them nor destroy their monasteries."[1]

These explicit directions governing the conduct of the army of Islam are to be read and re-read very

1. Ameer Ali : *Spirit of Islam*, pp. 86-87.

carefully. These instructions were always followed by the army. Compare them with the wanton and indiscriminate destruction of life and property which is now being carried on before our now eyes by the torch-bearers of civilisation of modern times. Remember these directions were given nearly 1300 years ago. After a lapse of so many centuries and the spread of so much learning and advance of civilisation, the world has failed to produce a better code of war.

If one compares and contrasts with what is being done in this war, then the sublimity and humanity of Islamic wars will stand out in striking contrast. Listen to what Mr. Churchill has said in his speech which he delivered on June 12th, 1941, at St. James Palace before a gathering of the representatives of all Allied governments and the British Empire. He says :

> "But far worse than these visible injuries is the misery of the conquered people. We have seen them hounded terrorised and exploited. Their manhood by the million is forced to work under conditions undistinguishable in many cases from actual slavery. Their goods and chattels are pillaged or filched for worthless money. Their homes and their daily life are pried into and spied upon by all the pervading system of secret political police which having reduced the Germans themselves to abject docility now stalks the streets and by-ways of a dozen lands. Their religious faiths are affronted, persecuted or oppressed in the interests of a fantastic paganism, devised to perpetuate the worship and sustain the tyranny of one abominable creature. Their traditions, their culture, their laws, their institutions, social and political alike, are suppressed by force or undermined by subtle and coldly planned intrigue. The prisons of the continent no longer suffice. The concentration camp are overcrowded."

Contrast with this the treatment of the conquered races by the Muslims. The Prophet himself not only preached but practised toleration and so did his Caliphs. It is a well-known fact of history that full religious liberty was granted to all the conquered nations by Muslims on payment of a nominal tribute, and no interference was made with their culture, religious beliefs, and property. They were granted full liberty of conscience. I have already given an illustration to show how the prisoners of war were

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treated by their Muslim conquerors, and now I quote the words of the Prophet to the Christians of Najran and the neighbouring territories. He says:

> "To Najran and the neighbouring territories, the security of God and the pledge of His Prophet are extended for their lives, their religion, and their property—to the present as well as the absent and others besides; there shall be no interference with (the practice of) their faith, or their observances; nor any change in their rights or privileges; no bishop shall be removed from his bishopric; nor any monk from his monastery, nor any priest from his priesthood, and they shall continue to enjoy every thing great and small as heretofore; no image or cross shall be destroyed; they shall not oppress or be oppressed; they shall not practise the rights of blood-vengeance as in the Days of Ignorance; no tithes shall be levied from them nor shall they be required to furnish provisions for the troops."[1]

What better guarantee of the liberty of conscience and safety of property can be given than this. When non-Muslims were given such ample freedom, one might ask these unjust critics of Islam as to why these persons should have been compelled to accept Islam. The reason was not that they were made to change their religion at the point of sword, but it was something else. It was the simplicity of the teachings of Islam, its democratic ideas and, above all, the kind, humane and sympathetic treatment of the Prophet and his Caliphs which made people realise the excellence of Islam. It appealed to the people, and led to the propagation of Islam far and wide.

Christian writers should have been the last to bring this false charge of propagation of Islam by the sword. The history of the Church is full of religious persecution.

> "From the very moment," says Lecky, "the Church obtained civil power under Constantine, the general principle of coercion was admitted and acted on, both against the Jews, the heretics, and pagans." "They were tortured with every refinement of cruelty; they were burnt at a slow-consuming fire to enable them to think of the charity and humanity of the Church of Christ. Father after father wrote about the holiness of persecution. One of the

1. Ameer Ali: *Spirit of Islam*, p. 273.

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> greatest saints of the Church, 'a saint of the most tender and exquisite piety'—supplied arguments for the most atrocious persecution. Except during the titanic struggles in Europe at the beginning of the 19th century, the Christian Church, purporting to derive its authority from the Apostles, has never hesitated to encourage war—or to give its sanction, in the name of religion and, 'the glory of Christ,' to exterminating enterprises against heretics and heathens. These had no claims on Christian humanity or the law of nations; nor have the poor black races now! In the the 15th century the Pope granted a special charter by which the non-Christian world was allotted to the Portuguese and Spaniards in equal shares with absolute power to convert the inhabitants in any way they chose! History records how liberally they construed the permission. And all the atrocious doctrines relating to persecution and the treatment of non-Christians are unjustly based upon the words of Jesus himself! Did not the Master say, "compel them to come in?"[1]

It is thus abundantly clear that the rapid propagation of Islam is not due to conversions at the point of sword. It is an irony of fate that the religion which says in explicit terms that there is no compulsion in religion should have been branded with this charge. It should be remembered that the Prophet of Islam enjoyed both temporal as well as spiritual power, and he was sent by God to reform mankind not only by theoretical teachings, but by his actual practice. He had ample opportunity when he could, if he wanted, put before the people the choice of Islam or the sword. But not in one instance did he use force to convert people. On the other hand, he always preached against forced conversions and laid down detailed rules of conduct to be observed in regard to the conquered races. As shown above, he gave them full religious liberty. He himself entered into agreements with both Jews and Christians and guaranteed absolute freedom of conscience. In the face of this overwhelming evidence, both from the teachings of Islam and the practical example of the Holy Prophet, it is a perversion of truth to lay this charge at the door of Islam.

Allahabad. M. NASIM, M.A., LL.D.

1. Ameer Ali: *Spirit of Islam*, pp. 212-213.

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THE GRANDEUR OF MUHAMMAD'S CHARACTER

One of the distinctive features of the Prophets of God is that they are the embodiments of all the virtues. All the Prophets of yore generally led a plain and simple life and had very little liking for worldly allurements. Their whole attention was focussed on God and in the contemplation of His attributes. They had not the least desire to gain popularity, nor were they actuated by any sordid or ulterior motive. They craved the approbation of their Beloved, their Creator and Master. It was this kind of dedication of self and sacrifice of their ego at the altar of God which won for them His pleasure and made them His elect and chosen servants. Treasures of the earth were thrown open to them but they cast only a disdainful look upon those snares. They had drunk too deeply at the fountain of the Love of God to be interested in anything else.

The Case of Muhammad

A glance at the life of Muhammad will convince even the most superficial observer that Muhammad was one such Heaven-anointed person. His heart shrank from worldly popularity and fame. He turned his face from earthly prospects and greatness and preferred to lead a cloistered life from which he was forced to come out at the bidding of the Lord. But withal he was the greatest benefactor of humanity and strove to win the approbation of God by disinterested service to mankind, proving once for all that there was no fundamental difference between service to man and service to God.

It was to equip him for service to humanity that he was endowed with the most noble and attractive manners and all those social virtues in their highest degree without which disinterested and ungrudging service to humanity is impossibile. Referring to this

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kind of cloistered life one of the Urdu poets has inimitably sung :—

A cloistered life was my special delight,
All public fame and gaze were my dislike.

Public and Private Life

Life has two aspects, *viz.*, private and public. They are complementary to one another and perfection in both aspects of life makes an ideal man with all his human faculties harmoniously developed and balanced. It should not, however, be concluded that if one aspect of a man's life, whether private or public, is praiseworthy, the other aspect also must be necessarily so. Very often that is far from being the case. Instances are not rare that a man who is otherwise quite excellent in his social and outward intercourse and passes for a true type of gentleman, is thoroughly debased in his private relations.

Uniqueness of Prophets

But Prophets are made in a different mould. Not only are they unapproachable and impeachable in their public dealings but their private life too is a mirror of purity, truthfulness and beauty. As thought is father to action their thoughts too have been purged of all impurities. "He is best among you who is best intentioned," said the Prophet, meaning, who is pure in thoughts. These people are not good and noble by virtue of necessity, but because all their instincts, emotions and tendencies have been thoroughly drilled and disciplined and sublimated from their very birth as God's anointed.

Historicity of Mohammad

Among all the great moral and Religious Teachers of mankind, Muhammad is the only one who is pre-eminently a historic figure. Even the minutest details of his life have been carefully treasured in the pages of history. His words (which supply the key to the innermost chambers of one's soul) and activities are open to examination by students of history and comparative religion. His manners and conduct are

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known to friend and foe. These have been put under the searching beams of criticism, from all angles, not only by his contemporaries but even by scholars of to-day. On the other hand the life and character of the other founders of religious systems are shrouded in mystery and cannot be vouchsafed for by historians. They are legendary or fabulous figures whose antecedents may be called into question at any time. Their life cannot be studied in the minutest detail.

A Successful Career

However secretly a man may act, however mystifying a man may be from the public gaze, he cannot possibly draw a curtain upon the gaze of God. He alone can be the true assessor and proper judge of the action of His servants. It is conceded that those who are impure cannot possibly have the throne of God in their hearts. They cannot count upon Divine succour and assistance. Such persons die unhonoured and unsung. They never attain the goal of achievement. Their cause never triumphs. Considered from this criterion Muhammad (on whom be peace) came out triumphant. Lala Sham Lal, the well-known Hindu publicist of the Punjab in his Urdu biography of Muhammad entitled *A Glance at The World of Religions* observes :—

> Among all the Prophets and founders of faith Muhammad was pre-eminently successful (p. 162).

This simple statement, further endorsed by the contributor of the article on Muhammad in the *Encyclopædia Britannica* (13th Edition), if paraphrased, means that no other religious founder could effect such an all-round transformation in the moral and spiritual condition of his countrymen as Muhammad did. Could a "fabricator," a "sensualist" a "victim to the stratagem of Satan", as the Christian writers would call him, achieve such a grand and unprecedented success? Could he bring about such a mighty regeneration of his countrymen?

The manners of Muhammad can be viewed from

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four angles. Each has an importance and usefulness of its own and the synthesis of all these four aspects would go to make the full man and would present to us the complete picture.

(*i*) Domestic habits of Muhammad.
(*ii*) His habits in seclusion.
(*iii*) Habits in the dead of night.
(*iv*) Habits in the Cave of Hira.

Domestic Habits

Biographers of Muhammad have written a good deal on the domestic life of Muhammad before and after his prophetic ministry. Within the short compass of this article it is impossible to go into particulars of those narratives. Suffice it to say that it was an ideal life of conjugal happiness,—quite simple and unpretentious,—with the supremacy and predominance of love and sincerity in his manners and deportment. He was himself the best helpmate of his wives in spite of his multifarious state engagements. According to Hazrat Ayesha, one of the blessed and talented consorts of the Prophet:

> Muhammad would himself milch his goat, mend his clothes and shoes, help us in the kitchen, and would seldom ask for our help in his personal requirements (Tirmidhi).

Elsewhere the Holy Prophet sets himself as model to his followers as the master of the house in the following words:

> The best among you is he who is best-behaved towards his better half and I am the best of partners (Tirmidhi, Vol. II; p. 229).

Hazrat Ayesha was once asked to describe the character of her husband and she said, "He is the very embodiment of the Holy Quran".

Stability of Conduct

It was this nobility and consistency of character, or to use a psychological term "stability of conduct", which won for him the allegiance of his kinsman at the beginning of his prophetic ministry, and

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of Lady Khudija, the friend, philosopher and guide of his youth. This is indeed a unique phenomenon, so far as the Prophets are concerned,—a fact which has been admitted by many a savant, among others Mr. Bhudeb Mukherjee, the reputed essayist and educationist of Bengal. Referring to this unique success of Muhammad, Mrs. Annie Beasant observes :

> It is certainly an eloquent testimony to the personality and nobility of character of Muhammad that he could draw towards him his kith and kin and secure their spontaneous homage. He could count among his disciples his wives, cousins and sons-in-law, in short, people who were so near to him, and who had the opportunity of studying him at close quarters, day in and day out. It is easy to gather round you a large body of disciples by sheer force of platform speeches and outward conduct but not so easy to dupe the people who know you at first hand, who are aware of your ins and outs. This fact alone ought to suffice to disarm and silence all criticism of Muhammad, who is therefore a true Prophet of God, like his illustrious predecessors, and secure for him a rank superior to Jesus (*The Nizam Masaybeh*, Delhi, Vol. XIV, p. 504.)

A further testimony to the nobility of character of Muhammad can be gleaned from that immemorable utterance of Lady Khudija, his first consort, who said :—

> Arise and be of good cheer, dearest. Verily God will never bring you to grief. You have been kind and generous to your kindred, hospitable to guests, patron of the weak and the needy, and just and equitable in all your dealings. God would never destroy a soul like you.

His Conduct in Seclusion

Remembrance of God and contemplation of His attributes were his constant occupation—his only motto and watchword in life. Not a single moment passed but he would dedicate it to the glorifications of God. Lady Khudija said :

> Muhammad would not allow a single moment to pass without muttering a prayer, glorifying God.

This contemplation and remembrance of God was the overmastering purpose of his life,—his only

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ruling passion. He had a prayer for every occasion and condition of life and these prayers reflect the inner beauty of his soul. He would recite these prayers on appropriate occasions and thus invoke the benediction of God on every action that he did and every word that he uttered. For example there is the prayer he recited before the commencement of the hostilities of Badr which have a special appeal for the present writer:

> O Lord if Thou wouldst destroy this little band of Thy servants, who would be left to glorify Thee.

On another occasion he said:

> O Lord Thou art my Master. There is none more worthy of worship than Thee. Thou art my Creator and I am Thy servant. According to the best of my capacity, I carry out Thy behests and commandments. Take me under Thy protection, and shield me against the mischief of mischief-mongers, purge my heart of all meanness and shortcomings. Verily Thou art my light and guide. Without Thy succour I am prone to go astray.

Instances of similar prayers can be multiplied in hundreds and thousands. Even when he would answer the call of nature he would recite the following prayer:

> O Lord, I seek Thy protection against impurities of all kinds, whether of the body or of the soul.

When he retired for the night, though only for a few hours, he recited the following prayer:—

> O my Lord: I rest with Thy permission and awake with Thy permission. Keep my desires under Thy control and count me among Thy righteous servants.

When the husband and the wife meet in their intimate hours, particularly in their youthful days, an overmastering passion gets the upper hand over them and they lose sight of the real object of consummation, which is not merely the satisfaction of carnal appetite but has a spiritual value and appeal of its own. Even in such moments the heart of the Holy Prophet was full of the desire for the higher values of life. At that supreme psychological moment he recited, and taught others to recite, the following prayer:—

> O our Lord keep! our hearts immune from evil tendencies and also the heart of our offspring.

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The Prophet's Vigils

Much has been written as to how the Holy Prophet passed his nights and a whole separate volume can be written on this subject. The Holy Quran, which is regarded as the literary composition of Muhammad by non-Muslim writers, instead of direct revelation of God, says as follows :—

> Surely the rising by night is the firmest way to tread and the best corrective of speech.

In the Hadith it has been recorded :

> The best prayer is that which is offered in the dead of night.

In the light of the above observation of the Holy Quran and the Hadith let us see how the Holy Prophet would pass his night. Hazrat Abu Horaira says—

> The Holy Prophet would spend night after night in devotion. We marvelled at his rigid constancy and, out of pity for the Prophet, I once said to him. O Prophet! When God has forgiven all your past and present sins why not relax your devotional practices a little.' But prompt came the reply: 'Should I not then be the more thankful to my Creator on that very account ? '

Life in the cave of Hira

It is a historical fact that the Holy Prophet led the life of utmost purity and integrity prior to his Prophetic ministry. He earned a reputation for himself as the most honest and dependable person in Mecca. His fellow citizens affectionately called him "Al-Amin" (the Trustworthy). He was a public-spirited man and was entrusted with some responsible jobs by his admiring countrymen. Referring to the early life, prior to his Prophetic ministry, Muhammad challenged his countrymen in the following words :—

> Verily, I have passed the major portion of my life among you do you not then understand?

The statement, if paraphrased, will mean, "You had the opportunity of watching and studying me at close quarters; did you discover any fault, remissness or depravity in me. A man who has passed the prime of

his life in such austere purity and nobleness, can such a person be given to evil ways towards the closing years of his life?" This is a mighty and unique challenge of a mighty soul.

Bukharee's Account

Referring to his life in the Cave of Hira Imam Bukhāree reports:—

> The Holy Prophet was very fond of seclusion. Night after night he would pass in the Cave of Hira, plunged in meditation. He would take food from home sufficient for several days and when the same was exhausted he would return for more provisions. He continued in this state till he received Illumination and the Holy Spirit was commissioned to him with the Divine Message.

Describing this stage of his life one of the non-Muslim biographers of the Holy Prophet writes:—

> Muhammad was greatly moved at the pitiable condition of his countrymen. He would often shed tears in his silent and lonely hours and his heart would cry in sympathy. Idolatry, in its worst form, prevailed in full swing; women were treated as mere chattels and articles of luxury; children used to be buried alive; polygamy was practised indiscriminately and unrestrictedly and every imaginable form of offence used to be perpetrated with impunity, without the slightest qualm of conscience. This diabolical scene of human society filled the Holy Prophet with grief and he would often retire to the cave of Hira, unattended, to meditate over the regeneration of the human race and would try to discover some remedy. He would pass the whole month of Ramadan in the cave and if any passer-by would tread that way, he would accost him and invite him to his dishes. He would often remain prostrate and lay bare his grievances before the altar of God and wouln supplicate and appeal to Him to have pity and mercy upod his countrymen in particular. His prayer was heard and he was granted the vision and enlightenment. (Mr. Prokash Deo. *Biography of Hazrat Muhammad* in Urdu.)

That Muhammad was the greatest benefactor of humanity was further testified to by God himself when, out of solicitude for him, God admonished him as follows:—

> Would you ruin yourself for the good of thy people?

Generation after generation idolatry reigned

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supreme in Arabia, so that people gradually became oblivious of the character and attributes of God, till God chose to reveal himself to His elect one and commissioned him to carry His gospel to the four corners of the globe. Truly has an Urdu poet said :

> There came a light from Cave Hira. It brought the alchemy of happiness and elixir of bliss.

It was this torch from Hira which illuminated in course of time the whole universe by its effulgence. To quote an Old Testament maxim " The Lord came with ten thousand hosts from Mount Paran." Is it not strange that the Holy Prophet was met by the Divine visitant in the cave of Hira on several days while Satan had not the courage to tempt him with his snares ? That was not the case with Jesus Christ. In his case Satan was on attendance for as many as forty days. (Luke : Ch. IV).

Apart from the cave of Hira, from which the light of Islam radiated, there was another cave which was blessed by the presence of the Holy Prophet. When the persecution of the Meccans became unbearable, and the cup of misery of the tiny community of Muslims was full to the brim, he, in the company of his friend, Abu Bakr, escaped towards Medina. The Meccans came in hot pursuit and the fugitives betook themselves to a cave. Hearing voices at the mouth of the cave Abu Bakr trembled with fear. But Muhammad retained the fullest composure of mind and with a smile said, " Cheer up my friend : verily God is with us." The enemies were frustrated in their effort and the fugitives reached their destination safely.

It was indeed a curious fact of history that beginning with his Illumination upto the end of his Meccan career the foundation of all knowledge, schemes and programmes of the future course of his action were laid in this historic Cave of Hira. Indeed, it is to this humble cave that the world owes so much of its civilization and culture.

A. F. KHAN CHOUDHURY.

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RELIGION IN RUSSIA TO-DAY

Speaking in London on September 23 the Russian-Ambassador, M. Maisky, threw some interesting side-lights on Religion in Russia to-day. He said:

> The Soviet Union Considers that religion is a private matter for each citizen. Despite what is thought by many, religion in my country is not persecuted, every citizen having the right to believe or not to believe according to his or her own conscience.
>
> Article 124 of the Stalin Constitution reads: 'In order to ensure the citizens' freedom of conscience the Church in Soviet Russia is separated from the State and the school from the Church. Freedom of religious worship and freedom of anti-religious propaganda is recognized for all citizens.
>
> In 1940 in Soviet Russia there were over 30,000 independent religious communities of every kind, over 8,000 churches and about 60,000 priests and ministers.
>
> Believers in the practice of their religions freely frequent their services, marry in church, christen their children, have religious funerals, celebrate religious festivals and elect their leaders freely. The Soviet Government does not support any one religion, but puts at the disposal of all, free of rent, premises for religious observance exempting all such premises from taxation.
>
> The Soviet courts of law punish those who violate the rights of believers. The Orthodox Church has the largest number of followers, and is divided at present into two chief sections, 'the New Church' and 'the Old Church.' The latter extends its influence to other countries, particularly the United States. Other religious denominations are Old Believers, Evangelists, Seventh Day Adventists and many others. In general, there is very considerable variety in the religious life of Soviet Russia, and no obstacles are put in the way of their activities.[1]

1. *The Statesman*, September 24, 1941.

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These words of the Soviet Ambassador contain a most welcome assurance to all those who value Religion and long to see complete religious freedom established everywhere.

The wording of Article 124 of the Stalin Constitution as reported by Reuter in this message, however, leave, unfortunately, room for doubt on one very important point. This Article recognises *freedom of anti-religious propaganda* and freedom *only* of religious worship. If this is indeed the intention and the spirit of the constitution, then it leaves the believers in Religion at a grave disadvantage as compared to those who do not believe in it. For, while the latter are assured that they are free to try to influence the views of those who believe in religion, and to persuade them to renounce their spiritual allegiance and solace, the former are not granted the same basic right.

It is very likely that this is not the intention of the Stalin Constitution. But in view of the doubtful point some assurance from an authoritative Soviet quarter in regard to this aspect of the question seems called for to disabuse the mind of the general public of any misapprehensions which might be entertained in this respect.

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"THE MENACE OF HINDU IMPERIALISM"

It is an axiom of Ahmadiyya political philosophy in India that the way to raise this unfortunate country is less through abuse of the British and more through a proper appreciation of our own failings, some of which are such as make the task of nation-building virtually impossible as long as they continue to dominate the field of our individual and national activity. This point has been consistently upheld in the Ahmadiyya Press. But in the Indian political struggle the tide of popular passions has been too strong for this sane advice to catch the ears of the uneducated masses or their half educated leaders. Violent, blind abuse of the Britisher and his Satanic methods of government is, in our country, a well-tried short-cut to acclaimed heroic political leadership. If you wish to win for yourself a position as a great political leader, all that you need do at all is to secure a platform and rattle off, day in and day out, a string of abuse against the British—and lo and behold! You are a great man. People soon begin to pour in from far and near to kiss your hand—or only to get your *darshan* from a respectful distance.

The belief that all the evils in this country and all the failings of our national character are directly or indirectly traceable to the presence of the hated foreigner is so widespread a form of "political consciousness" that to a man of sense and sympathy for India it is positively sickening. It seldom seems to occur to the people or their gifted leaders that had nothing gone wrong with the Indians themselves the British or any other foreign people must have found it impossible to gain a footing in the country. Then how can the British, or the Muslims, be blamed for these faults in the sccial organisms of India and for these failings of the Indian character and mentality.

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The most important, we should say the most dangerous—fatal—weakness in India is the continued presence of "Hinduism", which in fact means Hindu Imperialism. For a religious, social and economic life that is based on the rigid, exclusive, unalterable superiority of the "twice-born" over the "untouchables" is nothing if it is not Imperialism in its darkest form. As long as this Imperialism continues it is idle to expect that the Indians can be knitted together in any common bond and made to feel like one. This has been our opinion for a long time; this was also the opinion of scholars as widely separated from each other in time and temperament as Karl Marx and the Rev. Mr. C. F. Andrews;[1] but now by the grace of God there are signs on the horizon that many thoughtful people born and brought up as "Hindus" are also coming to share this view with us.

The Menace of Hindu Imperialism[2] is a notable work by a scholar and a philosopher who is not afraid to train the searchlight of honest criticism upon his own people and country. Swami Dharma Tirathji in this book traces the emergence of the priest from a background of the four Varnasharmas into which the general life of the early Indo-Aryans was divided. The priest then soon realised the tremendous power and influence of his position as the spiritual preceptor of the people, and he was also quick to see the advantage of conserving this power in his own exclusive circle. Thus was evolved the unique religious creed called Brahmanism, of which the main motive was to exploit the rest of the people in the interests of an inordinately proud and exclusive, unscrupulous, scheming religious oligarchy.

The caste system in India has worked as the most wonderful instrument of tyranny in the hands of the

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1. See "The Root of Disunity in India", *The Review of Religions* Vol. XL, No. 1.

2. *The Menace of Hindu Imperialism* by Swami Dharma Tirathji Maharaj, B.A., LL.B., published by Har Bhagwan for the Hindu Missionary Society, P. O. Box No. 225, Lahore, India.

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Brahman for making the other castes do his sweet will and sweat and toil for his sweet benefit.

> In the Mahabharata Bhishma says to Yodishtra, 'the highest duty of a crowned king is to worship learned Brahmans; they should be protected as one protects oneself, or one's children, and be respected, bowed to, and revered as if they were one's parents. If Brahmans are contented the whole country prospers; if they are discontented and angry, everything goes to destruction. They can make a god, not a god, and a not god a god.

Some enterprising individual members of the princely order of warriors, called Kshatriyas in the caste language, who could not tolerate the shame and humiliation which the Brahman imposed upon them kicked here and there against the narrowing walls of the prison house; but the priest, through his superior cunning and a convenient lack of the moral sense, succeeded almost every time in breaking the backbone of the rebellion against his divine authority. Behind the war of the Kurus and Pandus the real struggle was against the supremacy of the Brahman.[1] Rajah Janak, the father-in-law of Ram Chandra, too, was a prince who was inclined to fight for freedom from the clutches of the priests, and when Ram Chandra married a daughter of Rajah Janak the young prince showed plainly where lay his own sympathy in the matter. And by doing so he sealed his own doom, so to say, for court intrigues gave him no peace until at last he was driven into a long exile. When he returned to his father's capital, the hidden hates pursued him still and he had to pay a still more terrible price. He had to repudiate his pure and saintly wife because hypocritical priests who held the mobs in the hollow of their hands declared supercilliously that her captivity had rendered her an unfit and unworthy spouse.

Whatever the truth of the matter in regard to this last seering episode in the Ramayana, it is evident that the legends embodied in it, by the Brahmans themselves, gave to their class a power and prestige which

1. *The Menace of Hindu Imperialism*, pp. 64 to 65.

must have made—history tells us it actually did make—even the boldest warriors tremble at the thought of incurring the displeasure of a Brahman.

However, internal intrigue, though black enough, is not so black and despicable a crime as betrayal of the country into the hands of foreign invaders. In order to break the power of those forces in Buddhist India which were working towards the total emancipation of the dumb masses, the Brahmans did not hesitate to invite into the country four powerful barbarian tribes from the North West who stamped Buddhism out of India and then came to be known in Indian history as Rajputs.

> The[1] Rajputs appear on the scene as the valiant protectors of Brahmanism. Historians do not know definitely the origin of the Rajputs, but all are agreed in believing that they were the descendants of some foreign invaders. That they were raised to power by the Brahmans is admitted in the legend of the Puranas. It says that they were the descendants of four warriors conjured into existence by the sage Vasishta from the sacrificial fire he kindled on Mount Abu. In plain language they were a new people raised to Kshatriyahood by the Brahmans in order that they might re-establish Brahmanism in the land. 'Everywhere they favoured Puranic Hinduism, and the Brahmans rewarded them for their toil, and recognised the new race as the Kshatriyas of modern times.' [2]

Coming to more recent times, the break up of the Maratha power built up by Shivaji was due to the mechinations of the Brahmans intent first and foremost on maintaining their own supremacy.[3] And in the present-day India the tragedy of the communal clash that is preventing the country from rising to her full stature is due more to the selfish obduracy of the "twice-born" Hindus than to anything else.

> If the goddess of victory were to appear before the devotees of Hindu orthodoxy with the gift of Indian

1. *The Menace of Hindu Imperialism*, pp. 129 and 130.
2. *Later Hindu Civilisation* by R. C. Dutt, p. 38.
3. *The Menace of Hindu Imperialism*, chapter XIII.

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Swaraj in one hand and Brahmanism in the other and ask them to choose between the two, India's fate would be sealed for ever. The exploiters have not yet shown a change of heart or policy, nor the willingness to identify their interests with those of the commons of India. All previous attempts to consolidate the Hindus as a nation were opposed and more or less frustrated by their wise men who are playing the same role to-day. Under such circumstances Swaraj would mean a revival of the ancient imperialism and of all the reactionary forces which have throughout India's history thwarted the progress of the common people.[1]

Again :

We too might be tempted to build a cheap nationality on flimsy foundations. It is possible to hide the cancer that is consuming us with laurels of organised self-flattery and false patriotism. It is possible to frighten the foreign master into a relaxation of his grip upon us by an exhibition of feigned unity and strength. We have been doing a good deal of both these things. A long suffering people may be excused for adopting such methods in their natural eagerness for a larger life. But unless we radically cure ourselves, the greatness and the freedom we have lost we may again lose in the future, even if we succeed in extricating the country from British Imperialism.[2]

Again :

We are adopting the ancient method of the Vedas and the Puranas of blackening the character and belittling the greatness of our adversaries in order to gain victory, while our own foibles and wickednesses remain unaltered.[3]

And finally :

Our object in this volume is to trace the causes and course of India's enslavement, and awaken the conscience of all parties. There is no desire to wound anybody's feelings. There is no rancour in our heart. We believe that the socio-religious order which has brought the whole Hindu race to their knees is more Satanic

1. *The Menace of Hindu Imperialism*, p. 11.
2. *Ibid.*, p 3.
3. *Ibid.*, p. 5

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than the worst foreign imperialism and must be crushed before India can be free.[1]

This is the thesis of this remarkable book, doubly remarkable because it comes from the pen of a Hindu scholar who loves his country more than what is wrongly called the "Ancient Hindu Heritage." It is needless to say that we are in full agreement with these views, so forcefully and pungently expressed in this book.

From a spirit of deep sympathy for the sufferings of India and its people we would here venture to put a friendly suggestion before all those thinking men among the Hindus who are in agreement with the main idea expressed in this book. Innumerable forces at different times in the history of India have tried to reform the Brahman and the cult he has evolved for his own special benefit. But the evidence of history is clear through the ages that the high-born Hindu's selfishness has set him in a mould that *cannot* be reformed. Time and again by means of a kind of intellectual jugglery he has managed to kill the impetus of reform movements; he has always distorted their idea and adopted their corrupt forms as his own, ever widening the circle of his cult like a spider spinning its web round and round some unfortunate insect trying to run for dear life. That is why the contents of this cult are so vague and fluid that they have no definite tangible form at all. That is why all serious students agree that it is impossible to define Hinduism in any precise terms. Experience shows that the common people might run as hard as they like in order to escape from the clutches of their exploiters, but through the centuries that have passed since they came into their power they have never really succeeded in making good their escape.

What is then the way out of this difficulty?

There is only one way, and that is Islam. In this simple religion there are no abtruse philosophies to enmesh you and to befog your mind. There is

1. *The Menace of Hindu Imperialism*, p. 13.

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absolutely no vestige of priestcraft. A Muslim in everything is his own priest. A Muslim worships the only One and true God. He prays only to Him and resigns himself to His will alone. He recognises no other master. He reveres the Prophets and Apostles of God, no matter when they appeared and where they appeared. Rama, Krishna, Zoroaster, Confucius, Moses, and Christ are the names of some of these, but there are thousands of this sacred order whose names and achievements have been lost to History. A Muslim believes in them all and pays his respects to them all with equal sincerity.

Unfortunately, however, the teaching which these sacred Teachers gave to mankind has either been lost or so grossly mutilated and corrupted that it has come to mean something entirely different from the original intention and purpose.

But fortunately all this teaching has been reclaimed by the All-merciful God and embodied in a book which He says is to endure forever, because it represents the divine guidance for man in its amplest and most complete form.

This is the book in which a Muslim believes. It is a significant fact that of all the sacred scriptures the Holy Quran *is the only book of which the purity of text is unquestioned*, a fact which testifies to the truth and grandeur of the prophecy contained in the Holy Quran. We read

> We Ourselves have sent down this Reminder and verily We Ourselves shall ensure its protection.

Such is Islam and such is a Muslim. For those grown sick to the soul of class distinctions and exclusiveness on the basis of caste or colour there is only one way of escape and that is Islam.....the religion of universal Brotherhood.

It has become the fashion these days to talk glibly of Brotherhood, but Islam has been acting up to this beautiful philosophy for the last 13 centuries; and it is the *only* religion that acts up to it.

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THE REWARD OF LOYALTY ?

On September 10 there occurred an incident at Dalhousie that must have given food for thought to all those law-abiding subjects of His Majesty the King-Emperor who value their honour and have any sense of self-respect—an incident which, in the hearts of members of the Ahmadiyya Community, would for ever fester like a painful thorn unless proper amends are made for the indignities involved.

Salient details of this incident are as follows:

Hazrat Amir-ul-Momineen Khalifatul Masih, Mirza Bashir-ud-Din Mahmud Ahmad, Head of the Ahmadiyya Movement, was in Dalhousie at the time. On September 10, at about 12 o'clock, a postman bou ght round a bearing packet which seemed to contain literature of some kind. This packet was addressed to Mirza Khalil Ahmad, a younger son of Hazrat Khalifatul Masih who is not yet 17. Name of the sender was not indicated anywhere on the packet and Mirza Khalil Ahmad was not sure whether it was worth while to pay the amount due and take delivery. He sought the advice of Mr. A. R. Dard, M.A., Private Secretary to Hazrat Amirul Momineen. Mr. Dard expressed himself to be of the opinion that the packet should be refused as there was no indication of the source whence it came and its contents might not prove worth the money due on it.

Mirza Khalil Ahmad then took the packet back to the postman and said he did not wish to take delivery. When the packet was refused the postman's duty, evidently, was done and he should have taken it back to the post-office without any more ado. But the fact has significance that he tried to persuade the addressee to take delivery. The amount due, he said, was insignificant and its contents might turn out to be of interest.

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Under the influence of this persuasion the young boy took the packet to his father. While on his way, however, he noticed that the contents were only loosely contained in the wrapper and that it was possible to pull them out without tearing the cover. He then followed this impulse and had a look, which gave him reason to believe that the stuff contained in the packet was anti-British. He slipped the papers back into the cover and hurried straight to his father and put it into his hands, saying that the packet had arrived from some anonymous sender by bearing post and that from a cursory glance he thought that the literature contained in it was anti-British.

"But the wrapper is undisturbed, how do you know about the nature of the contents?" asked Hazrat Khalifatul Masih.

The boy replied that the packet was not properly packed and that it was possible to pull out the papers without injuring the cover. Hazrat Amirul Momineen then saw that it was indeed as the boy said, but to test his statement Hazrat Khalifatul Masih tried to extract the papers. They came out easily and less than a glance was enough to bear out that they were anti-British. They were turned out from some cyclo-style press and a couple or so of words which caught his eye were calculated to rouse anti-British feelings.

Hazrat Khalifatul Masih then slipped the papers back into the cover and immediately sending for his Private Secretary gave instructions that the packet should be sent to His Excellency the Governor of the Punjab. If such objectionable literature was being put into the hands of minor boys through anonymous channels in other places in the Punjab as well, the central authorities of the provincial government, he thought, would best be in a position to take necessary action.

Hazrat Amirul Momineen had hardly finished giving these instructions to his Private Secretary who was still standing on the stairs when a messenger from the bottom of the stairs said that some policemen were there who said they wanted to see Mr. Dard. Hazrat

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Khalifatul Masih heard this and asked Mr. Dard to go and see what it was about.

Mr. Dard went away but returned after three or four minutes to report that some police constables were there who said that they desired to interview Mirza Khalil Ahmad; that he (Mr. Dard) had said to them that Mirza Khalil Ahmad was only a child, so an interview with him could hardly serve any purpose; and that whatever they wished to say they had better give it to him (Mr. Dard) in writing. "But," added Mr. Dard, "they insist on seeing him."

Mr. Dard, it would appear, had still something more to say when Hazrat Amirul Momineen cut him short by saying that there was no harm in their seeing Khalil Ahmad and that he would send him down.

All the time Mr. Dard was carrying the packet in his hand. When Mirza Khalil Ahmad came down the policemen asked him if he had received such and such a packet. The boy replied that he had, but that he had handed it over to his father. The policemen then pointed to the packet in Mr. Dard's hand and asked Khalil Ahmad to take it from Mr. Dard and to open it.

This peculiar request on the part of the policemen is worth being kept in the mind.

To proceed, however, the boy naturally replied that he could not do so. Mirza Khalil Ahmad then went away.

He had barely finished relating to Hazrat Khalifatul Masih the substance of what the policemen had said to him and his own replies when Mr. Dard presented himself before Hazrat Amirul Momineen and reported that the constables asked him to hand over the packet to them which he declined to do unless they produced some authority under which they were making this demand, or unless at least they could refer him to the law which entitled them to take it. Mr. Dard further informed these constables, that the packet had been entrusted to him by Hazrat Khalifatul Masih with the instruction that it should be sent to a very responsible

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and highly placed officer of the Government. "But," continued Mr. Dard, "with an unexpected sudden movement one of the policemen snatched the packet from my hand and threw it to another who immediately ran away with it."

On hearing this Hazrat Khalifatul Masih suspected that the whole incident was the outcome of some deliberate mischief. He therefore did not wait to see if Mr. Dard had anything more to say to him but went to his room and wrote out a telegram about the incident to be sent to His Excellency the Governor. When he came back to the stairs to hand over the telegram to his Private Secretary, he was not there, and Hazrat Khalifatul Masih himself descended to the drawing room.

In this room he found a number of police constables, stretched out at ease on the couches and chairs as if the house belonged to them. He quickly closed the door and went towards the veranda. Here too he found a number of policemen in possession. He however called his Private Secretary and handed over the telegram with the instruction that it should be sent at once.

He then returned to his room and sat down to write a detailed letter to the Governor. While he was busy with the task he had occasion twice to go down and on each occasion he found the police in possession of the ground floor.

It is necessary to mention hear that as, according to the programme already settled, Hazrat Khalifatul Masih was returning to Qadian early in the morning next day, most of the attendats were away at the time on one errand or another. Mirza Nasir Ahmad, the eldest son of Hazrat Khalifatul Masih, was also in Dalhousie, putting up in a separate house at some distance. Mirza Muzaffar Ahmad, I.C.S., a nephew of Hazrat Khalifatul Masih, was also there, staying with Hazrat Ameerul Momineen as a guest. But at the particular moment when these events started he happened to have gone out for a call on Mirza Nasir Ahmad.

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When events took this ugly course Mr. Dard sent word to Mirza Nasir Ahmad and Mirza Muzaffar Ahmad that their presence would be helpful, and they came at once. They reported that an armed force of the police was coming and it soon arrived.

Mirza Nasir Ahmad while at Oxford had also done some studies for the Bar. He and Mirza Muzaffar Ahmad, I.C.S., were both of the opinion that the police was not entitled to enter any house without obtaining permission from the occupants. Hazrat Khalifatul Masih therefore asked them to go and talk to the police about it.

When tackled by them on the point, however, the police constables denied outright that they had ever entered the house or had sat on the chairs. On realising thus that he had to deal with men so entirely devoid of the moral sense as not to hesitate even at such a manifest lie, Hazrat Khalifatul Masih deemed it advisable to secure the advantage of the presence of some independent witness of unimpeachable character and position. Luckily a friend of Mirza Muzaffar Ahmad, a district magistrate on leave in Dalhousie, was putting up in a house nearby. Word was then sent to him that if he could step round for a moment it would be a great kindness on his part, and the gentleman came at once. Of all that took place afterwards this gentleman is an eye-witness; and in regard to what had happened already, Hazrat Khalifatul Masih in his presence questioned the policemen concerned, and being confronted with the facts of their actions by men who had seen these actions, and confronted so soon after the actions had taken place, they had not the hardihood to deny them.

This gentleman questioned the constables as to which of them was the officer incharge of the force, and he was amazed to find that no one among them was prepared to own that he was that officer. One among them was in plain clothes. Those who were in uniform said that this man in plain clothes was their officer. But he on his part denied this stoutly and

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pointed to his plain clothes in support of his contention.

Mr. Slater, the Sub-Divisional Magistrate at Dalhousie, was got into touch with, and he was kind enough to come personally to the scene of event. He too naturally wanted to talk to the officer incharge of the force. But his amazement may be imagined when he found that no one among them was prepared to admit that he was the responsible officer.

Mr. Slater, however, ordered this police force to submit a report of the case to him at once so that he may be in a position to pass necessary orders. Then he went away. But the Police remained there until seven-o-clock in the evening—for full seven hours.

It has been learnt that this action on the part of the Police was taken under the Defence of India Rules.

But there are a number of important questions involved. To mention only a few:

(1) Does any section under the Defence of India Rules entitle the Police to enter any house without bothering to ask for permission and behaving there like irresponsible boors as if the place belonged to them?

(2) Does any rule under the Defence of India Act empower the Police to raid a house in force but to omit as unnecessary the indispensable requirement of appointing an officer to be incharge of the raiding party?

(3) It is not in the power of any mortal to prevent the despatch to his address of an annonymous packet. Suppose a loyal and perfectly law-abiding citizen finds himself in receipt through the post of material deemed objectionable under the Defence of India Rules. Evidently his duty would be to take the stuff to some responsible officer of the government, and for this he must have a reasonable margin of time. It is impossible to conceive of any law foolish enough not to provide for this margin. But the raiding force of the Police in this case was on the scene within a few minutes of the delivery of the packet, and, *without having any responsible officer at their head*, rude and ill-bred police constables were taking high and mighty action as they liked. Even armed police was brought

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on the scene and kept on display for seven hours, as if the main desire of the Police Officer concerned in the matter was to cause disgrace and humiliation in the eyes of public. Loyal and law-abiding citizens of His Majesty the King-Emperor are entitled to ask : Does any section of the Defence of India Rules invest police constables of the lowest grade with powers to proceed in the manner in which they did in this case.

To us the members of the Ahmadiyya Community—and in fact to all those who know the Ahmadies and who would, any day and anywhere, place implicit faith in a statement made by Hazrat Khalifatul Masih, the head of the Ahmadiyya Community—this incident has exposed beyond any doubt the rotten moral core of the police in India ; and when we think of the hundreds and thousands of people convicted through investigations carried out by men to whom a lie comes as natural as drinking a glass of water we cannot help feeling a deep sympathy for them.

It may be mentioned here that to the telegram sent to His Excellency the Governor on the 10th, a reply was sent only on the 14th which, redirected from Dalhousie was received at Qadian on the 17th. But belated though the reply was, it brought no comfort. It only said that the matter was being looked into by the Deputy Commissioner of Gurdaspur. It is beyond our comprehension how a Deputy Commissioner can look into a matter like this. Details of the case point to the fact that in the major portion of it—and in the more important portion—the central C. I. D. of the Punjab Government seem concerned and the Deputy Commissioner of Gurdaspur would hardly be the officer able to look into this side of the matter.

Moreover Hazrat Khalifatul Masih is the other party concerned in this case. But so far no move has been made by any Government Officer to approach Hazrat Khalifatul Masih and take the statements of any witnesses he may have in mind to produce in this connection. We are therefore constrainted to say that this is rather a strange kind of investigation that

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is being made. Anxiety and unrest in the Ahmadiyya Community is meanwhile increasing. It is to-day (30th September) twenty days since the event took place and no amends have been made even for those irregularities of the police which are absolutely beyond question.

It was stated in the beginning of this article that the incident was bound to create concern in the minds of all law abiding citizens who value their honour and self-respect. That this is really so is evident from the fact that the case has attracted wide and serious notice in the Press. The latest note that has come to our knowledge on this point is in *The Paras* of Lahore of September 27. Of this note we give below a translation of the concluding portion so as to give to our readers an idea of the importance which attaches to this case even in the eyes of the non-Ahmady public, Hindu as well as Muslim :

> In his capacity of a religious leader, the enviable position which belongs to Mirza Bashir-ud-Din Mahmud Ahmad is well known to all. For members of the Ahmadiyya Community each word from his mouth has the position and binding force of an order. He is the Ameer of a Community whose founder gave to loyalty to the Ruler of the day the position of an unalterable principal. In obedience to this principal the community has made loyalty to the British Government and co-operation with it binding upon itself; and for this the Ahmadies have often found themselves to be the target of taunts, ridicule and fowl abuse on the part of their countrymen. That in the last war and also in the present one Mirza Sahib and his followers have given valuable help in money as well as recruits is a fact well known in the country. But notwithstanding, the treatment meted out to him by officers of the Government is not of a kind which we could easily afford to overlook.
>
> The mental pain caused to Mirza Sahib when he found himself being dealt with under the Defence of India Rules may be gauged from the following words which he spoke in the course of a Khutba :
>
> 'As there are some representatives of the Community in the Legislative bodies of the country also, and as a member of the Community was present on the Council

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of the Government too (though he did not represent the Community there) when the Defence of India Act was passed, I cannot but express my deep regret that if this law really means what it seems to mean when we see it interpreted in this incident, and if these friends of ours also have had a hand in the enactment of this law, then they have been guilty of a great monstrosity. If any member of the community has taken a share in the passage of this law through the Legislature, or has helped in giving it shape, without doubt he has marred his future life, and undoubtedly he would find himself presented before God as a very great criminal. For he lent his help in the task of creating, under the provisions of a law, the means of humiliating 33 crores of people of this country and for a long period he put their honour in danger. I am sorry that this law has passed through the hands of some people who are very dear to me. However, God to me is dearer and in comparison with Him I do not care for anyone. If this is really the meaning of the law, then they have put an ugly stain upon their Ahmadiyyat. They should have resigned and should have said openly that they were not prepared to support it or to put their signatures to it.'

Where we have full sympathy with the Khalifa Sahib of Qadian in this matter, we cannot refrain from *Matam* (ماتم) at those imperfections of the government machinery which became the means of such a deep insult being offered to the head of a movement which from its earliest history is known to be a great and unhesitating supporter of the British Government. If a member of the family of the Mirza Sahib can be suspected of sedition merely because a packet addressed to him arrived in the post, and if a personage of such a high position as Mirza Sahib can be so rudely treated by ordinary police constables, then the honour of no one can be considered safe in this country. The Government should not treat this as an ordinary case and have done with it. It should be thoroughly looked into by some special officer. The mischief should be traced to its source which lies at the back of this despicable attempt to injure Mirza Sahib, and those who took part in this plot should be adequately punished, so that no one in future should venture to proceed as did the police in this incident. In our opinion all organs of the press, irrespective of

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race and religion, should denounce what Mirza Sahib had to experience at the hands of these officers. For, if this incident is ignored and the matter is not pressed, the same humiliating experience could be the portion to-morrow of any religious or political leader, however great.

Needless to say that these words of the *Paras* express the feelings of all law-abiding citizens of India, and the sooner the Government brings the culprits to book, the better would it be for its prestige.

For our part, the fact is not without bitter irony of a kind, and a bitter satisfaction, that while the leader of the Ahmadiyya Community was being dealt with under the Defence of India Rules and armed police remained in possession of his house for seven hours as if he were a rebel bent on defiance of the law, on that very day— at that very moment—"The Review of Religions" was being despatched to subscribers from Qadian bearing the following words:

"Freedom of religion and freedom of thought are what we value most, and in Hitler's Germany and in Japan these things are conspicuous only by their absence. As long as Britain and her New Order ensure to us these things, we are prepared to wait patiently and ask constitutionally for the redress of other wrongs. And while doing so we shall fight by her side to the last ounce of our strength against her enemies who are our enemies quite as much, and the enemies of civilization."

And even in the *Khutba* in the course of which related these painful events to the Community, Hazrat Khalifatul Masih took special care to emphasise the necessity that even after such events our war efforts should not slacken in the slightest degree. The war he said was being fought for much higher issues which we could not afford to let our anger against this or that official becloud. This should give these officials some idea of the calibre of this matchless leader whom nothing can provoke to swerve from his path, whose patriotism is so deep, and sense of proportion so faultless.

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